The Colgate-Rochester Divinity School Bulletin

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A Chapel Hymn

*(Tune: Zürich)**

Of one blood hath God created
Every kindred, tribe and tongue;
His is every fane and altar,
Though man's empire be far-flung.
Even though some flout the others,
Underneath are they blood-brothers,
And shall learn, some crucial day,
How to walk a common way.

God of all the warring peoples,
Still art Thou the God of Peace;
Love art Thou, but Love in Sorrow,
Wounded until wars shall cease;
Until Right shall win, our burden
Thou, too barest—'tis the guerdon
Of that dauntless Saviorhood
Which shall rear the common good.

Keep before us, clear, the vision
Of Thy holy commonwealth;
Guide us, thou, in each decision;
Save us from the subtle stealth
Which would fill our souls this hour
With race-hatred, lust of power,
Alienate our life from Thee
And Thy Kingdom, yet to be.

May we, with the Man of Sorrows,
Tread the dangerous path of duty;
Seeking not our own, but serving,
May we grasp, O Lord, the beauty
Of Thy Holiness, where ever
Flames a love that faileth never,
Burning out the waste and dross,
Saving men from shame and loss.

Grant to us a sense of presence;
Make us all aware of Thee;
May Thy Holy Love unite us
In the bond that sets men free—
Free to understand each other,
Free to claim each as his brother,
Free to build in unity,
Free, O God, yet bound to Thee.

—Henry B. Robins

*In some hymnals, *Darmstadt.*

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THE *fundamental virtue in the ethics of Jesus was love, because love is the society-making quality. Human life originates in love. It is love that holds together the basal human organization, the family. The physical expression of all love and friendship is the desire to get together and be together. Love creates fellowship. In the measure in which love increases in any social organism, it will hold together without coercion. If physical coercion is constantly necessary, it is proof that the social organizaion has not evoked the power of human affection and fraternity.*

HENCE *when Jesus prepared men for the nobler social order of the kingdom of God, he tried to energize the faculty and habits of love to stimulate the dormant faculty of devotion to the common good. Love with Jesus was not a flickering and wayward emotion, but the highest and most steadfast energy of a will bent on creating fellowship.*

—WALTER RAUSCHENBUSCH.

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Professor James Dalton Morrison, D.D.

THE NEW WOELFKIN PROFESSOR OF PREACHING

With the retirement of Professor John Frederick Vichert, the Board of Trustees of the Colgate-Rochester Divinity School was confronted with the task of choosing a successor to teach the courses in homiletics and liturgics. After a wide search among distinguished occupants of American pulpits, the Committee on Instruction was attracted to the Central Baptist Church of Providence, Rhode Island, where the Reverend James Dalton Morrison had presided as pastor for nine years. Impressed by his gifts as a preacher, the noteworthy contributions which he had been making through a wider ministry of speaking and writing, and his high personal spirituality, the Committee recommended his name for the Cornelius Woelfkin Chair of Preaching. At its meeting last May, the Board unanimously approved the nomination and, on his acceptance, invited Mr. Morrison to assume his duties with the opening of the school year in September.

Mr. Morrison received his academic education at McMaster University and the Colgate-Rochester Divinity School. In his Freshman year at McMaster he was awarded the University's gold medal for public speaking. This was the first time such recognition had come to a student below the senior class. Later he was given a similar award by the University of Toronto. Other honors followed, especially in the field of literature. Throughout his college course and seminary career he took an active part in student life. At McMaster he served as Vice-President of the Debating Union, President of the University Literary Society, and Managing Editor of the *McMaster University Monthly*. At Rochester he held the office of President of the Student Body and led the debate between Rochester and Oberlin.

His course at the Seminary was interrupted for three years, 1916–1919, by the World War. On returning from overseas he resumed his theological course and was graduated in 1921 with the degree of Bachelor of Divinity. Before graduation he was called to the pastorate of the North Baptist Church of Camden, New Jersey, where he served with distinction for six and a half years. Under his leadership significant advance was made in the membership of the church and school and in the financial contributions of the congregation. During this period he was twice elected president of the Camden Ministers'

Union and served one term as president of the Philadelphia Ministers' Union, the largest Baptist organization of its kind in the world.

In 1927 Mr. Morrison returned to Rochester to become pastor of the Immanuel Baptist Church. Four years later he accepted a call to the Central Baptist Church of Providence where for nearly a decade his work won for him increasing recognition throughout New England. During these years he was active also in the affairs of the Baptist denomination at large. Among the more notable of his activities in this field was his participation in the responsibilities of the Board of Trustees of the Divinity School and the Ministers and Missionaries Benefit Board. In the latter organization he served as a member of the Executive Committee and as chairman of the Board's Committee on Applications.

After graduation from the seminary, Mr. Morrison developed a special interest in preaching and worship and engaged in extensive study of the methods of outstanding preachers in the United States, Canada, England and Scotland. He has had a varied personal experience in preaching in churches of all types and denominations, in colleges, preparatory schools, at service clubs, summer camps, student conferences, before soldiers and sailors at home and overseas, and on the radio. He was invited to be the Convention Preacher at the Annual Baptist State Conventions of New Jersey, Rhode Island, New Hampshire and Massachusetts. At the Northern Baptist Convention in Washington he gave the address on behalf of the Ministers and Missionaries Benefit Board: *The Forgotten Man in the Ministry.* This address was reprinted several times. The Methodist Board mailed a copy to every Methodist minister in the United States.

Sermons by Mr. Morrison have appeared in the *Christian World Pulpit* (London), *The Christian Century Pulpit, Church Management, The Watchman-Examiner,* and other journals. *The Minister's Service Book,* a manual of worship for the use of pastors of non-liturgical churches, which he compiled and edited and which came from the press three years ago, is already in its second edition. It has won warm praise from ministers of all denominations and has been recommended by professors to students at Harvard, Yale, Boston University, The University of Chicago Divinity School, The Presbyterian Theological Seminary, Crozer Theological Seminary, and at Andover-Newton. In at least one theological school it is required reading. The Aids to Worship and Responsive Readings in *The New Church Hym-*

nal (edited by Professor H. Augustine Smith) are also the work of Mr. Morrison. Other writings include *The Minister's Use of Literature, The Friendship of Books,* and *Let Not Your Heart Be Troubled,* a volume designed for the use of pastors in ministering to the bereaved.

Throughout his pastoral experience, Mr. Morrison kept in touch with the student mind and with the general trends in theological education. During his Camden pastorate he was a member of the Theological Club. In Providence he was affiliated with the Rhode Island Theological Circle and the C. C. Club of Boston. He has also taken summer lectures at Union and Harvard and advanced his undergraduate training in public speaking by a year of private instruction under a teacher of the Crozer and Harvard faculties. After the Committee on Instruction informed him of its desire to recommend him for the Woelfkin Chair, he visited and made a first-hand investigation of the work in the Departments of Homiletics and Liturgics at Crozer, Union, Hartford, Yale, Harvard, and the Boston University School of Theology. In the field of liturgics he made an intensive study covering several years in collaboration with Dr. Howard B. Grose and others in the preparation of *The Minister's Service Book* and *The New Church Hymnal.*

Last spring, at the special convocation in celebration of its semicentennial anniversary, McMaster University chose Mr. Morrison as the preacher of the baccalaureate sermon and conferred upon him the honorary degree of Doctor of Divinity.

These brief notes presenting the new Professor of Preaching to the Alumni and friends of the School fall far short of doing justice to the man who succeeds to the fine workmanship of such men as Cornelius Woelfkin, Clarence Augustus Barbour, David Jones Evans and John Frederick Vichert. Like all of these men, Dr. Morrison comes richly endowed with native gifts which have been matured by the intellectual and spiritual challenge of the pastorate, and if initial student reaction and faculty judgment are promises of the future, an already illustrious tradition is on the way toward a new fulfillment.

—The Editor.

JOHN FREDERICK VICHERT —AN APPRECIATION

THOMAS WEARING

TO SOME a compulsory age for retirement is an enemy to be fought desperately; to others it comes as a friend to be welcomed with open arms. To the subject of this sketch the prospect of retirement has been entertained right royally and has evoked many a sally of wit but never a note of regret, except on the lips of associates.

John MacCormac, in his breezy and comment-compelling volume, when dealing with the intermingling of population on this continent, has this statement: "It has been calculated that two young people who married in Canada fifty years ago would be fairly certain to have half of their descendnts living in the United States today. Families have flowed across the frontier and back again." Professor Vichert's personal history and present family connections vividly illustrate this quotation. Born north of the border, he has spent the greater part of his mature years in "these United States," and is an American citizen in good and regular standing, once, indeed, being the candidate, under pressure from a large and influential group, for the office of Governor of New York State. Of his family one son holds a responsible position with the Columbia Broadcasting Company, with roots firmly fixed in American soil, while the other, a citizen of Canada, in the service of an American Baptist Foreign Missionary Society, has won for himself a large place as evangelist and educator in West China.

Gobles, Ontario, is given as the birthplace of Professor Vichert and from that little village have emerged not a few successful leaders of American life. The place is not far east of Woodstock, a solid and serious Canadian city where Baptist educational activity in the province of Ontario had its beginnings. Here for more than half a century flourished Woodstock College, later known as the academic department of McMaster University, one of the institutions of higher learning in Canada whose denominational affiliations do not diminish but rather increase its service and its significance in the general educational interests not only of the Province but of Canada itself. In Woodstock College, with its emphasis on careful training in public utterance and on lay preaching in the local churches, Professor Vichert laid broad and deep foundations for a lifetime of leadership in church and seminary. It may be noted, in passing, that perhaps the greatest Principal of Wood-

stock College was Robert Alexander Fyfe, a product of Colgate University in the years when it bore the name of Madison, the same institution served later by Professor Vichert as Dean of the Colgate Theological Seminary.

Two years before the twentieth century opened an era of unprecedented commotion in every phase of societal life, Professor Vichert received the degree of Master of Arts from McMaster University, then situated on Bloor Street West, Toronto, in a corner of Queen's Park and under the eaves of the huge, if not amorphous, provincial university, but now in a spacious campus on the outskirts of Hamilton, Ontario, and becoming rapidly recognized as the higher educational center of Niagara Peninsula and Southern Ontario, and still a distinctly Baptist institution. In 1904 McMaster University conferred upon this distinguished graduate the degree of Bachelor of Divinity. In 1919 his Alma Mater bestowed the honorary degree, Doctor of Divinity, belatedly, some thought, for Franklin College, Franklin Indiana, had conferred a like degree in 1912. McMaster is chary in its recognition of alumni excellence and from her hands never come "thé lightly proffered laurel," and "the easy, ungrudged praise." The Baccalaureate Sermon, given in 1919 at McMaster by Professor Vichert—and heard by the writer—provided convincing evidence, if more were needed, that the new laurels would be worn easily and worthily. Years later, 1937–38, Professor Vichert, in addition to Rochester duties, assumed the burdens of the Homiletic Department in McMaster University in a time of crisis.

Ordination to the Gospel Ministry in 1898 preceded a five-year pastorate on the Pacific Coast in the singularly lovely city of Victoria, British Columbia, where Professor Vichert began to show his power in the pulpit and his charm in the personal contacts which a growing city thrusts upon a leading minister. Still desirous of more scholarship he turned away from easy success and in 1904–1905 held a fellowship in Church History at the Divinity School, University of Chicago. Again the pastorate lured him from library research and he entered in 1906 upon a six-year ministry in the First Baptist Church, Fort Wayne, Indiana. This large and influential church provided scope for his energies of heart and mind. Not only so, but wider areas of Christian leadership in the State found him able and willing to meet their demands with adequate poise and power. Years later, as the writer knows from his own observation, the Fort Wayne people still talked of his preaching and still held to their hearts many memories of his kindly

fellowship in times of trouble. They were also proud to recall that their pastor had been for three years President of the Indiana State Convention.

In 1912 Professor Vichert left the land of the "Hoosier Schoolmaster," and became the minister of the historic First Baptist Church, Providence, Rhode Island. Here in this place so inextricably intertwined with the name of Roger Williams and with the struggle for religious as well as other kinds of liberty in the early days of the American Nation our whilom Canadian pastor spent four busy and happy years. So outstanding indeed did his leadership prove that when Colgate University needed a new dean the Providence church met that need with its much-loved minister.

For eight important years the duties of the dean's office in Colgate Theological Seminary were carried to high levels of accomplishment by Professor Vichert. Along with these he also lectured for four years in pastoral theology and for a later period, 1919–1923, held the J. J. Joslin Chair of Christian Theology. The Baptist churches in the Chenango Valley and along the populous Mowhawk Valley during these strenuous years learned to look to the Dean of Colgate Seminary as a wise counsellor and a faithful, if candid and outspoken, friend. Many were the intrusions upon his time and strength from the life of the New York State churches and never came a rebuff nor a refusal. Outside of the Baptist constituency he was called for counsel and for other kinds of leadership, and it was a matter of general regret when at the insistence of Rochester Theological Seminary in 1923 Dean Vichert moved away from the Colgate campus and from the peaceful village of Hamilton to the bustling, upstate city on the banks of the Genesee. New York State Baptists still held his affection and remembered his three years of office in the presidency of the State Convention. More than this, the year of 1923 marked a memorable report before the Northern Baptist Convention, prepared by the committee on Future Denominational Program and under the personal direction of Professor Vichert as committee chairman.

As Pratt Professor of Practical Theology and Public Speaking for five years and Eli Perry Professor of Practical Theology for twelve years, Doctor Vichert has rounded out well-nigh half a century of pulpit and pastoral and lecture-hall leadership for the Baptist forces of the country. One might be meticulous and aver that a full fifty years have gone into the making of Christian life on this continent since this honored

leader, as a lad in his 'teens, began to preach in neighboring pulpits and to be noticed for his apt phrase and winning word. In these years of professorial activity the fruitage of happy and successful pastorates became available to students in rich measure. Never pedantic and never arbitrary in his demands upon students Professor Vichert has been like the famous preacher in Oliver Goldsmith's unforgettable poem, for he has always "allured to brighter worlds, and led the way." Along with the work of the lecture-room he has carried the ofttimes onerous duties of Supervisor of Student Extramural Activity. Only those who have attempted to serve the student, the Church, and the School, in this area of ever-recurring problems can appreciate the patience, wisdom, the tolerance and the urbanity displayed year in and year out by Professor Vichert, along with a modesty all his own.

Professor Vichert's faculty associates hold him in affectionate regard and look with extreme reluctance upon the severance of ties so closely inwrought by years of fellowship in the life of school and church. We are glad that he and Mrs. Vichert, who has played her own notable part through the long years of her husband's ministry, will continue to hold their residence in Rochester. Of course they will now be able to escape the chilling winds from Lake Ontario for the winter months and to seek, with other and well-loved emeriti, the comforting climes of Florida or California. Yet this colleague of ours will be with us frequently in our institutional life. He will now be able to indulge his gift of writing in essays that are bound to win wide reading. He will not, we trust, cease his pulpit ministry. And we know that he will continue, as ever, a friend who never comes unwelcome and a companion of the Christian Way whose travel-talk will always delight and inspire.

THE MIRACLE OF PREACHING*

HUGH THOMSON KERR

WHEN Karl Barth took hold of the bell rope in the church tower he struck a note that is still reverberating. "As preachers," he said, "we ought to speak about God. We are human however, and cannot speak about God." There it is! As preachers we must speak about God. What else should a preacher speak about? But we are human and cannot speak about God. "No man hath seen God at any time." But as preachers we must speak about God. What then are we to do? What is the solution of the dilemma? There is nothing we can do. It is God who must do something. Into the arena of preaching God must enter or all our good texts, good diction, good outlines, good delivery will be as sounding brass and clanging cymbal. This is what is meant by the miracle of preaching. Preaching is the heralding of the fact that God has come into history. The herald is human but the message he proclaims is a miracle. It is something which God has given. Before the preacher gains his goal, God must enter the pulpit. There must be an intrusion of the Divine.

In the life of one of the greatest of English scientists the necessity of intelligent intrusion, even in humble things, is set forth in familiar language. The scientist has been thinking in terms of a mechanistic world:

> "One night
> When I was tired and all my mind a-dust
> With pondering on their atoms, I was called
> To supper, and my wife placed before me there
> A most delicious salad. 'It would appear,'
> I thought aloud, 'that if these pewter dishes,
> Green hearts of lettuce, tarragon, slips of thyme,
> Slices of hard-boiled egg, and grains of salt,
> With drops of water, vinegar and oil,
> Had in a bottomless gulf been flying about
> From all eternity, one sure certain day
> The sweet invisible hand of Happy Chance
> Would serve them as a salad.'
>
> 'Likely enough,'
> My wife replied, 'but not so good as mine,
> Nor so well dressed.' "

* This article is the main substance of the address delivered at the Annual Convocation for the conferring of degrees, May 20, 1940.

No, not so good. Somewhere in the mingling of hearts of lettuce, tarragon, slips of thyme, and slices of hard-boiled egg, intelligent purpose had entered. It is this intrusion of intelligence that is creative. When interpreted in terms of art, Browning calls it the finger of God.

> "Here is the finger of God, a flash of the will that can,
> Existent behind all laws, that made them and, lo, they are!
> And I know not if, save in this, such gift be allowed to man,
> That out of three sounds he framed, not a fourth sound, but a star."

Something unpredictable had come out of somewhere to create something new. It came not out of the realm of sound but was something from another world and it brought forth something not in the realm of music and melody but something in the world of color. It was a miracle. Preaching is like that. If it does its work it operates in another world than belongs to works and gestures, to climaxes and anticlimaxes. It is creative, redemptive, supernatural, artistic.

It is our business as preachers then to speak about God but being human, limited, finite, we cannot speak about God. "The duty of the clergyman," says Ruskin, "is to remind people in an eloquent manner of God." We may forget about the eloquent manner but the mandate is clear. As we look into the faces of the men and women that look up at the preacher Sunday after Sunday we read the question that is in their hearts. "Can you tell us something about God?" They probably know as much as they need to know about electrons and atoms, complexes and repressions, national and international, economic and financial problems. They are saying in their hearts, "I wonder if he can tell us something about God?" Voltaire is said to have sent his compliments to the medical profession of his day in these words of satire, "Medicine is the art of putting drugs of which we know little into bodies of which we know less, to cure diseases of which we know nothing at all." The medical profession has made that statement less than a jest. But what if the church of today be guilty of ministering in ignorance in seeking to heal the souls of men! A bit critical of the Christian Church a modern penetrating scholar has said, "The spirit of man craves for a friendly God and you give him economics. He asks for immortality and you say, 'Be content, here is beer and bacon.' . . . As the tide of religion has receded, the tide of this creed, the only alternative, it seems, has correspondingly risen. . . . In the new Garden of Eden, when we enter it, there will be good roads and water supply, unlimited pic-

ture houses, unstinted soft drinks, excellent sanitation, and humane slaughtering, the best of schools and wireless installations for everyone, free concerts and lectures for all. But there will be no far horizons and invincible hopes. We shall cease to think of birth and death, of the infinite, of God, and the sublime secrets of the universe."

There is something in man that cries out for the Living God and will not be satisfied with substitutes. "What this parish needs," said Carlyle, "is a man that knows God other than secondhand." But how can we know God firsthand? It is our business to speak of God but we are human. We glory in the insights that come through mysticism, but the inner light and the reality of the numinous are variously interpreted. We glory in the new note of modern science that asserts that "the whole story of creation can be told with perfect accuracy and completeness in the six words, 'God said, Let there be light,' but we need more than the first chapter of Genesis. We glory in the discoveries of modern psychology that spreads out before our wandering eyes the vast mysterious underworld where heaven and hell meet but with it all we confess, "Verily thou art a God that hidest thyself."

The question perists. How then can we speak about God? It is this perplexity that closes the preacher's mouth or opens it, for the answer lies in the realm not only of mystery but miracle. It involves the fact of revelation. This, of course, is the crux of modern theology but it is also the heart of the Christian faith. Has God spoken? Has He spoken for Christian preachers in a clearer, surer language than He has spoken to Hebrew prophets or to the priests of Hinduism? The New Testament asserts that God has so spoken. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In Him God spake and still speaks. He is both the Revealer and the Revealed. "It is admitted," says Nathaniel Michlem, "that God has revealed something of himself to prophets, seers, philosophers, and poets not in Judaism only but throughout the pagan world. He *spoke* to the prophets but in His Son He *came*." He is not only a man like God but He is God made man. His revelation is not only in words but in power that is in action. The divine action is summed up in the words, "God hath visited and redeemed his people." The Gospel is the story of something that has been done once and for all. It is not merely a message sent from heaven, an angel's song, a revelation, a revealing of the mind and heart of God. It is something that happened. It is something that

took place in history. It is not some special spiritual teaching such as is crystallized in the Parables or the Sermon on the Mount. It is not a particularly fine piece of Mosaic consisting of selected spiritual truths. It is a fact. It is a mighty act of God. It is a cosmic experience in history. It is the story of something that was done. God has come near to us in Jesus Christ.

The incredulity of those who first heard the message is in the record and when we read it there is still wonder and silence, worship and glory. The story of the shepherds is burdened with it. "They said one to another, Let us now go over as far as Bethlehem and see this that has happened." Something incredible had taken place. Something had happened that had never happened before and could not happen again. Something was done that never could be done again. God in Christ had come near to men. This is the doctrine of the Incarnation, and this is the theme of truth as mediated through the personality of the preacher. This is a limiting and a liberating principle. "There is," says Phillips Brooks, "a painting of ivory miniatures, and there is a painting of great frescoes. One kind of art is suited to one kind of subject, and another to another. I suppose that all preachers pass through some fantastic period when a strange text fascinates them; when they like to find what can be said for an hour on some little topic on which most men could only talk two minutes; when they are eager for subtlety more than force, and for originality more than truth. But as a preacher grows more full of the conception of the sermon as a message, he gets clear of those brambles. He comes out on to open ground. His work grows freer, and bolder, and broader. He loves the simplest texts, and the great truths which run like rivers through all life. God's sovereignty, Christ's redemption, man's hope in the Spirit, the privilege of duty, the love of man in the Saviour, make the strong music which his soul tries to catch." When the Mass was surrendered by the Reformers they put in its place both the Sacrament and the Sermon and when we remember that a true sermon, like the Sacrament, is the breaking of the Bread of Life to God's hungry, the meaning of preaching as a miracle will be crystal clear.

But this is not all. This revelation must be communicated but it must also be received and the reception of it demands the continued operation of God's inspiring Spirit. The soil upon which the living seed is sown is unyielding and unpromising. Edgar Lee Masters has set it forth in a parable of the soil:

"He had studied
The properties of soils and fertilizers
And when he heard the field had failed to raise
Potatoes, beans and wheat, he simply said:
There are other things to raise; the question is
Whether the soil is suited to the things
He tried to raise, or whether it needs building.
. . . The field is his, he said,
Who can make something grow."

Is the soil suited to the things he tries to raise? The humanists say it is. The soil is good. They quote our Lord to the effect that the earth bringeth forth fruit of itself. They quote John Calvin to the effect that God has sowed the seeds of religion in every heart. Give humanity a chance and the soul will blossom into holiness. "Not so!" assert the neo-realists. "The real basis," says a modern liberal, "for all the errors of liberalism is its erroneous estimate of human nature. The wise men of our day cannot gauge the actions of our strong men correctly, because they do not understand the tragic facts of human nature. They do not know to what degree the impulses of life are able to defy the canons of reason and the dictates of conscience." This is Calvinism finding expression. "The tragic facts of human nature" are still with us. "How childish," says a modern writer, "to think that the world's griefs are all of economic origin. Our world planners have great designs for the filling of empty stomachs. Let them ponder the more intricate problem—the filling of empty hearts. The troubles of the world have by the brilliant diagnosticians, like Robespierre or Marx, been assigned to a great variety of causes. Landor thought the best initial step towards the amelioration of its sufferings would be 'to strangle the last king with the entrails of the last priest,' or vice versa. The giant or dragon to be slain is differently pictured in different generations. In one age monarchs are declared the public enemy, in another the aristocrats, in another the bourgeois class, or the capitalists, the bankers or the Jews. The millennium is not yet, however, in sight." And the reason is that man is not what the economists think he is.

Perhaps after all, the reason for our social and economic failures is to be found in the New Testament teaching concerning the nature of man. Perhaps with all our scientific advancement we may be compelled to accept as a fact of life and of experience the Pauline doctrine that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are

spiritually judged." Perhaps the truly successful approach to man is to acknowledge that he is a sinner, that he is dead—dead in trespasses and sins. Can the dead live? That is an old but a presently pressing question. Long ago Ezekiel raised it.

> "Jehovah touched me with His mighty hand,
> And bore me in the spirit to a valley,
> And in the midst thereof He set me down,
> And it was full of bones; and round and round
> Among the bones He led me. And, behold!
> Thickly they lay upon the valley's face,
> Exceeding many and exceeding dry.
> Then thus He spake to me: 'O child of man!
> Can these bones live?' 'O Lord,' I said,
> 'Thou knowest.'
> 'Lift up thy voice,' He said, and prophesy
> Upon these bones, and in these words address them:
> 'Ye dry bones, listen to Jehovah's word.'
> Thus saith Jehovah to these bones, 'Behold!
> I will breathe into you the breath of life,
> Sinews and flesh will I bring up on you,
> And I will cover you with skin, and put
> The breath of life in you: then ye shall know
> That I am God the Lord Omnipotent.' "
> . . . .
> So then I prophesied as He had bade me,
> And into them there came the breadth of life;
> As living men, they stood upon their feet—
> A mighty host and great exceedingly."

God is not the God of the dead but of the living. He is not interested in dead bodies. He is interested in dead souls and the message is to the souls of the spiritually dead. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." That is the way the Bible speaks. "This my son was dead and is alive again." "He that believeth on me, though he were dead, yet shall he live." That is the miraculous message that sets the joy bells ringing around the world.

Every minister of the Gospel has stood at the deathbed of a man's soul. He has watched him slip into a coma. One must be blind if he does not see the forces of sin and materialism casting their spell of spiritual death over the souls of men. Things are happening today which twenty-five years ago would have stirred the moral conscience of the nation. Why is it that moral obligations count so little in government, in society, in the home, and even in the church? We have the

most complete educational system in the world and yet our people allow their convictions to be fashioned by the charlatan and the demagogue and crime moves on from novelty to novelty. We see men and women leaving the church in which they were baptized, forsaking the loyalties in which their mothers trained them, leaving the faith of their fathers to follow infidel arguments and secular pursuits, until they think of themselves as machines that one day will wear out and be thrown like rubbish on the scrap heap of the world. It is a confused and warring world in which the young men of this graduating class are to proclaim their message.

When the question is asked, "Can dead men live?" the only reply that can be made is, "O Lord, Thou knowest!" It is the answer of a man to whom the situation seems hopeless. It is the answer of many of our finest minds today. Can ideals be revived? Can hopes be realized? Can religion be enthroned? Can the church be victorious? Can our nation become a God-fearing, reverent, worshipping people? Can these dry bones live? Can America get back its moral fiber? Can youth get back its reverence? Can people quit their cynicism and get back to faith? Can society quit bickering and biting and blaming and throwing stones and get back to good will and brotherliness? Can nations be converted and beat their swords into plowshares and learn war no more? What a world that would be! No more lessons in bombing. No more courses in artillery. No more textbooks in tactics. Can Christians shake themselves out of their unconcern and awake to aggressive interest in what God can do for the world? Can preachers be aroused from walking in their sleep and begin to call dead men back to life?

"Can these bones live?" The world says, "No!" There are preachers who say, "No." Let the dead bury the dead. God says, "Yes." God says dead men can live again. The Lord Jesus Christ says, "Yes." He says, "I came to give life. I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." And this is the way He goes about it. "Thus said the Lord, Prophesy over these bones, and say unto them, 'O ye dry bones, hear the word of Jehovah.'" There was something for this man to do. It was not enough for him to shrug his shoulders and reply, "O Lord, Thou knowest." The Lord commissioned him to "Prophesy over these dry bones." He was to preach to them. That was what he was to do. "Preach to these dry bones, and say unto them, O ye dry bones, hear the word of Jehovah." That is the Bible's definition of preaching. It is preaching to

dead souls. It is a man crying in a cemetery and saying, "Awake, thou that sleepest and arise from the dead."

What a task it is! Is there any young man here who wants a task like that? Is there any business man here who will change places with the preacher? Is there any one here who will accept the divine commission to go and preach to dead souls and say unto them, "Thus saith the Lord: Behold, I will cause breath to enter into you, and ye shall live." That is the preacher's commission. He does not make up sermons. He heralds a message. His task has been assigned him. If God says, "Go and preach to dry bones and say, 'Thus saith the Lord; Behold, I will cause breath to enter into you,'" then he must go even if he go halting in his faith. He is to preach to dead souls as if they could hear. He is to herald his message as if they would respond. And when the souls of men come alive to God a new order, a new society, a new world is born. "Prophesy over these bones," said God to John Calvin and God breathed into a corrupt and decadent church the breath of life and a new Europe was born. "Prophesy over these bones," said God to John Wesley; and the breath of God brought forth the evangelical revival in England. "Prophesy over these bones," said God to Bunyan and Spurgeon and Jonathan Edwards, and the sun came up out of the dark clouds and the dead stood upon their feet a mighty army. It is always so. If we will speak the Living Word of God, then the breath of God will enter into the dead and dying souls of men and they will live. But the breath of God cannot come save as the Word of God is spoken. For the Word of God—the Logos of God, the Gospel is a living thing, active, sharper than any sword with a double edge, penetrating even to the dividing of soul and spirit, quick to pass judgment upon the very feelings and thoughts of the heart. It is life—mysterious, miraculous life—which is put into our hands. The adjectives are unnecessary, for all life is mysterious and miraculous. One of our poets tells how she visited a seed store and let the seemingly dead seeds run through her hands like grains of sand until her imagination awoke and she cried,

> "In this dry husk a dale of hawthorn dreams;
> A cedar in this narrow cell is thrust
> That will drink deeply of a century's streams;
> These lilies shall make summer on my dust.
> Here in their safe and simple house of death,
> Sealed in their shells a million roses leap;
> Here I can blow a garden with my breath,
> And in my hand a forest lies asleep."

What a miracle it is! What inspiration is in it! What challenge it brings! What they said then, they still say, "Our bones are dried up and our hope is lost: we are clean cut off." Therefore prophesy, and say, "Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come out of your graves." Think of that! That is the miracle of the resurrection of the dead in this life. This is the miracle of preaching.

What a calling it is! It is yours to learn and to perfect the best methods by which this miracle can be mediated to men. You will need all that you have learned of the human side of preaching. Labor as an artist that needeth not to be ashamed. Study, suffer, write, preach. Master your art and you will rejoice like an artist for art is creative, imaginative, realistic, inspired. Read the best books. Follow the great masters. Improve upon your failure. Forget your successes. "Feed the flock of God. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

BEYOND SYMBOLS*

GUSTAV ADOLF LEHMAN

No one contemplating this date, September seventeenth, nineteen hundred and forty, can fail to become more or less thoughtful in the face of the devastating upheavals in the world at this hour. Radio, theatre, and newspaper headlines bombard us day and night with propaganda of ideas and events, in true and false mixtures, until one is ready to despair. It is, however, for us, so fortunately situated and occupied, to think together often about the opportunities and obligations that are ours, to make possible for others as well as ourselves those means or avenues into the sunlight of truth and reality where there are still the possibilities to experience the sense of Eternalness. It is for this reason that I have chosen to present a few observations on the subject of the more effective use of religious symbolism. These naturally are observations on contacts, either in person or on the printed page, with personalities all of whom seek the Good Life by a variety of routes.

Many of these friends and teachers, who are either theologians, philosophers, historians or scientists, have approached and found Divinity through reason, or intellectual pursuit, or, as Doctor Fosdick expresses it, "head-first." Scientific or historical facts, even though constantly changing, have become their "proofs" of identity with the Divine.

Another group of friends enter "God's Realm" by doing social service. Not long ago, a successful young Rochester business man declared that "he only felt in a religious mood when doing good to others," symbolizing Christ's life of devotion as expressed in His words, "For, whoever wills to save his life shall lose it; and who ever loses his life for my sake shall save it." . . . (Luke 9:24– Montgomery Translation).

The American Friends' Service Commission's humanitarian work in our own and war-torn lands is one shining example of this symbolic religious expression. The same may be said of the numerous women and girls knitting for the Red Cross.

Henry Van Dyke's lines from "Vera" aptly and beautifully describe the religious philosophy of my business friend. . . .

* An address delivered at the formal opening of the Divinity School year, September 17, 1940.

"He asked her once again, 'What hearest thou?
What means the voice of Life?' She answered, 'Love!
For love is life, and they who do not love
Are not alive.' But every soul that loves
Lives in the heart of God and hears Him speak."

An ever-increasing number of young people and older acquaintances assert that they find the path to the Ineffable One during moments of quiet reflection and detachment, even as you and many others have learned to commune in the manner of the Saint of Rochester, Walter Rauschenbusch who speaks to us in his immortal lines, —"The Little Gate To God."—

"In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is,
This is a fact.
When I enter into God,
All life has meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.
So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.
God is the substance of all revolutions;
When I am in Him, I am in the Kingdom of God
And in the Fatherland of my Soul."

A still larger number of searchers enter the Realm of the Most High emotionally, or through the Gate Beautiful. Sometimes those fortunate enough to possess the qualities and temperament that permit them to find the deeper things of life by way of scientific or historical discoveries and illustrations, or through the expansive experience of ministering to fellow-creatures, or through moments of ascetic transcendency, are inclined to undervalue this other symbolic trail to the Abundant Life. Perhaps it is true that this dramatic, aesthetic, or you may

choose to call it emotional, pathway, does appeal to children both in years and mental achievement. However, who can disparage the unforgettable words of the Friend of Little Children? . . . "Let the children come unto me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at all." . . . (Mark 10:14, 15 . . . Goodspeed ed.)

All of us, regardless of our favorite pathway to the Good Life, are prone to hold with misgivings another's way to spiritual growth. Perhaps we all need an occasional emphasis of different routes of travel along the Way Uuward. Surely, each of these and other means to Spiritual Certainty might well be utilized with real profit by all of us at different times, and more or less, as our tastes and opportunities and obligations determine.

The emphasis of this manifestly non-theological discussion is on the last of these symbolical avenues to Ultimate Goodness. It may be called the Romantic-Religious emphasis and there is abundant evidence of the effectiveness of such means of spiritual culture. It is no mere truism that we live in a world of symbols or figures, all of which have value as they are given intelligent and purposeful interpretations. Professor Whitehead, in his little volume entitled *"Symbolism, Its Meaning and Effect,"* calls to mind the universality of this fact in our lives. He says among other things, "However you may endeavor to expel it, (symbolism), it ever returns. Symbolism is no mere idle fancy or corrupt degeneration: it is inherent in the very texture of human life." Language itself is a symbolism. And even though you reduce the functions of your government to their utmost simplicity, yet symbolism remains. It may be a healthier, manlier ceremonial, suggesting finer notions. But still it is symbolism. Mankind, it seems has to find a symbol to express itself. Indeed, 'expression' is 'symbolism.' Professor Tillich in his arresting treatise on the *"Priest, Prophet and Proletariat"* writes in similar vein. . . . "the 'Protestant' approach," he says, "in contrast to the humanist and Catholic, holds God to be dynamic and deeper than the reaches of reason alone. . . . We are sometimes inclined to consider the prophetic and the merciful elements as the fundamentally religious ones, holding before our view the classical prophets and the Sermon on the Mount. But, the pilgrimages to Zion, the psalms in the Temple, and obedience to the Law of God are equally fundamental. Even though the fact is that each is susceptible

of worthless and even destructive excesses, it is in their dynamic union and interaction that religion is powerful and deep." . . . (Protestant Digest, June 1940).

There are almost numberless practical, up-to-the-minute evidences that we are either the victims or the beneficiaries of symbolical existence. Even now a roaring plane above our homes at midnight arouses a strange feeling as one considers the terrors of such sound in China and other war-stricken lands.

"Blitzkrieg," "Sitzkrieg," "Umbrella Diplomacy," "G.O.P.," "Donkey," "Red," "K.K.K.," "Quisling," "Chiseling," "Kodak," etc., all symbolize one or another idea for us. The venerable physician who has prescribed for my aged mother for over half a century, cures her minor ailments as readily by keeping her medicine chest supplied with old No. 10 and No. 21 pills, as he does through any intrinsic medicinal virtues of these and other compounds. Perhaps nothing in our existence as citizens is a more potent reminder of our dependence upon symbolism than is the flag of our country. The rather frequent display of the national emblem at our house is often the occasion for comment by some of our neighbors. Habits of my boyhood home probably account for this ritual in our home, because my father allowed no holiday to pass without this symbolic recognition of our obligations to our country. In an editorial that might well go down in American newspaper history as an epic even like the famous New York Sun "Santa Claus" editorial of a generation ago, so the June 14th last, edition of the New York Times carried an editorial on "Flag Day 1940," which drew, as you no doubt saw, the number one place in Reader's Digest. A sentence or two from this classic suffices here to remind us of the well-nigh sacred nature of this symbol of our national life: Says this editor, "What's a flag? What's the love of country for which it stands? . . . it is the small things remembered, the little corners of the land, the houses, the people that each one loves. We love our country because there was a little tree on a hill, and grass thereon, and a sweet valley below: because the hurdy-gurdy man came along on a sunny morning in a city street: because a beach, or a farm or a lane or a house that might not seem much to others, were once, for each of us, made magic. It is the voices that are remembered only, no longer heard. It is parents, friends, the lazy chat of street and store and office, and the ease of mind that makes life tranquil. It is a great multitude of people on a pilgrimage, common and ordinary people, charged with the usual human failings,

yet filled with such a hope as never caught the imaginations and the hearts of any nation on earth before . . . the land and the people and the flag—the land a continent, the people of every race, the flag a symbol of what humanity may aspire to when the wars are over and the barriers are down: to these each generation must be dedicated and consecrated anew, to defend with life itself, if need be, but, above all, in friendliness, in hope, in courage, to live for."

Likewise there are almost countless evidences of our dependence upon symbolical language for achieving or expressing religious truth. For example, Edwin Bevan in his recently published Gifford Lectures on *"Symbolism and Belief"* traces the evolution of the word spirit in this wise: "Here then (is) a term which at the beginning of its history meant simply breath or air in motion, and has come, at the end of a long process, to stand in the minds of men for a Person within the One Godhead. That is an event in history of which one can take cognizance, whether they think the belief of the Christian Church a revelation or a delusion. The word 'spirit,' which inevitably still suggests to the imagination characteristics associated with its original meanings—'the wind bloweth where it listeth'—or even a fluid substance which can be poured upon a multitude of individual men—is at best a symbol thrown out in human language at the Supreme Reality. One arrives here at a threshold beyond which we may not now attempt to penetrate." p. 192.

Height as expressive of the God-idea is equally universal. You well remember one of the first portrayals of America's number one Child Star of the cinema where Shirley's aviator-friend could not bring himself to tell the child that her scenario-mother had lost her life in an accident. He then took her up, and up and up, beyond the clouds, until this highest point symbolized the sad news to the little actress.

Dr. Bevan again observes that "in the case of many symbols used to express the life and activity of God we may see behind the symbols. Take such a figure as the Hand of God. If we say that in a certain event we can see the Hand of God, we mean that the event appears to us to have come about in order to realize some particular value—Justice, or the Good of Mankind, or an Exhibition of Beauty—for which we think of God as caring, and the event appears to us to have been brought about by the Will of God as the efficient cause, either directly or working through the natural order. If we put our belief in that way, we should be convinced that we are stating things much more as they really are

than when we talk of God as having a Hand, although in such a case as this, the figure of the Hand may have a truth for the feeling greater than the truth in the other, intellectually more correct, statement. The figure of the Hand makes us feel God's action as the simple, direct act of an almighty Person more vividly, and this emotional realization may be an apprehending of the truth more perfect than one gets by the other concatenation of more abstract intellectual notions."

"Man does not live by proofs alone, but by many an unexpected insight he achieves by the way." So says Professor Overstreet in *"The Eternal Quest"* and continues: "however much we may now smile at the simple Hebrew folk-tale of Creation, there was in it a very real insight. The first act of creation, according to that tale, lay in bringing order out of chaos. When chaos was banished and a world brought into being, the Creator looked upon his handiwork with a joyous emotion and pronounced it good. It was beautiful to him because, somehow, it fitted together. The central and most unshakable insight of philosophers and scientists, poets, moralists tells them that significant reality is order."

> "Order is a lovely thing
> On disarray it lays its wing
> Teaching simplicity to sing."

In teaching his disciples to pray, Jesus symbolized in the terms they understood, "Our Father" . . . and the distinguished English educator, Principal Jacks, reminds us that in contrast to most modern instructors who are forever trying to find the "solution" of a "problem," the greatest of all teachers has it recorded of him . . . "without a *parable* spake He not unto the people."

Another witness, a leader among contemporary American teachers of religion, Professor Meland, writing in the current edition of *"Christendom,"* says among other things that "religion must continually hold before the passing present a heritage of insight and vision. But it must present it in such a way that it appears for what it is. For it is just as imperative to realize what truth is *not*. Truth is not a fact or a system of facts to be taken literally. Truth is not belief to be taken authoritatively. Truth is not infallible law to be imposed with coercion. Truth is the poetry of this human venture, conveying the spiritual heights and depths of the human spirit. When truth is seen in this light, the full force and relevance of inherited truths become apparent. All the sacred lore, the pageantry of ritual, the songs and satires of

ancient bards, the wisdom of philosophic men, impassioned songs out of solitude where men felt a Presence, the ardent cries for justice, the silent solemnity of the cathedral, the arts of brush and pen, these and other numerous testaments of the human spirit become authentic overtones of the present, resounding as the waves of the sea with the world's eternal memories. They who have listening thoughts may sound the depths of this echoing heritage. They who have eyes to see may behold its silent drama, vividly illumining the cavalcade of time."

Now, admitting the strength of all the foregoing arguments of religious leaders and teachers, we must still appreciate the heroic struggle of our Church fathers in stripping off the insincere trappings from religious practices, when symbolism had become a barrier, in order to bring simple Reality to the worshipper. Likewise we sincerely hope that the values gained from honest search for truth by religious thinkers of the generations immediately preceding ours shall not be lost. Just as earnestly do we want to heed Dr. James Dalton Morrison's warning a little while ago, that "a return to liturgy is not the only way to a solution of the worship problem of the Free Church." We are nevertheless faced with the fact that already in too many areas of this troubled world, the imaginations and the devotions of thousands of youth have been set afire in religious fervor for social or economic or political ideals of infinitely less exalted and eternal value than true Christianity has to offer. Somewhere, somehow, we must find the key to a revival of fervent, militant Christianity, if Christianity is to prevail. Who will deny that these leaders of Christian thought, quoted, perhaps at too great length, may be pointing a way? If we find it true that symbolism is a means of spiritual growth in the individual, whether it is used creatively or vicariously, it then definitely becomes the duty not only of Christian leaders but of all followers of the Christian tradition, to invest this participation with genuine sincerity, taking for granted that we mean sincere use of symbolic religious impression and expression when such use does not contradict the normally accepted principles of Christian ethics and practice. Attempts just now in many places to recall and to put into use in symbols of word and form or ritual, spiritual expressions and practices such as were commonly utilized in the soul-stirring protracted meetings of fifty or one hundred years ago, hardly meet the terrific challenges of our times, even though such expressions might well be preferred to a continuance of the colorless appeals to youth in much of our organized, dogma-less, creed-less, and

hence non-convincing brand of Christianity. We recognize that there are always dangers in this sort of emphasis, as incidents similar to the following illustrate. At a famous religious gathering recently, an outstanding religious leader of another race was invited to the platform, the first time such recognition had been given to this man's race. A section of the auditorium had been reserved to make it possible for members of his race to attend. This arrangement by the Conference management was violated by a number of Caucasians, notably by a well-fed, prosperous-looking, middle-aged couple, who needed three chairs for the two of them, as was their apparent custom. When the auditorium became crowded, they steadfastly continued in their three-for-two location, while ushers frantically sought places for the largest congregation of the week. These pillars of their home church, used to all the prevailing terminologies, evidently interpreted the symbolism of the closing hymn in their own way, "A Charge to Keep I Have." However, these cannot be too severely blamed, when young people at the same conference were heard to mutter bitter disapproval at the display of a similar disregard for the speaker by the highest officials of the church who were vociferous in their call "back to the old religious faith." This emphasizes again that religious symbolism is only effective or even justified, when it is interpreted with ethical sincerity. Who of us has not been puzzled by the strange contradictions in the practices of American churchmen, extremely vocal in their use of smug, out-worn worship and evangelistic techniques and expressions, at the same time actually countenancing and even trafficking in the sale of war-materials to the Orient and to Europe? Noon-day Gospel-Meetings in great industrial plants, where the participants in this form of religious symbolism are manufacturing machines for the warring nations, are tragic evidences of our unwillingness to make our deeds match our spoken testaments of faith. In spite of such dangers of insincerity, Professor Tillich still seems entirely right when he declares . . . "the vitalization of liberal religion will follow if it becomes aware of the dynamic, priestly-prophetic union and interaction. . . . Moreover, a stress upon the interpenetration of the prophetic and the sacramental will light up the contours of religion, reveal its complicated structure, and banish thereby the flatness which most young people of the liberal tradition associate with religion."

There is no question but that most leaders in the free, evangelical churches recognize the need of a method of religious education and

culture for adults as well as youth, that will result in a vitality in public worship which can capture the imagination of young and old without resorting to meaningless forms or symbolisms, or vain shibboleths that tend toward sentimentality and even hypocrisy. Most of us probably agree with Vida Scudder, noted New England churchwoman, in her challenging statement. . . "Earnest people go to church very wistful, and what they crave from Christian preaching is not instruction about reforms. They want release from the frozen springs of will and feeling, power imparted, to open the soul to the inflowing Grace of God." (*The Church and the Hour,* pp. 65–66.) The avenues for realizing this hope can well be a symbol in word, or song or other form of artistic expression sincerely used by priest or worshipper. If employed by the latter it would certainly seem that most values would accrue, for, if the Protestant way is tenable, and, if it is to endure, there must be a return to the pew of the use of religious symbols or means of worship. Vicarious, "sung-at," "preached-at" religious practices ought to give way to more active participation by the worshippers in the pews. Participation in a whole-souled, vital, creative manner in the congregational instruments of worship is obviously the only way to preserve the ideal of individual-public-religious exercise, corporately performed. This is the noble Protestant tradition which can have a message and a challenge as well as a consolation for this distraught age and may well be one of the last hopes of the spirit of democracy. These typically evangelical means we all recognize in the concerted use of prayers, psalter and psalm. However, if unison supplication, including the Lord's Prayer, continues in the perfunctory manner so prevalent in our churches today, it will probably always remain an exercise with little genuine value. Why, one must ask in all sincerity, do beautiful stories and sections of scripture have to be indiscriminately broken up into responsive readings? Will hymn and prayer-book publishers some day give us congregational reading-material, selected and divided, not by number line-standards for minister and congregation, but according to the ideas and the pictures in the text? Perhaps even greater possibilities for the preservation of the democratic way of worship and a return to individual-group worship lie in a revival of congregational praise or song. This potent means of active public worship could almost in itself revitalize a staggering Christian fellowship, for a singing church is generally a soul-winning church, and when the original, missionary characteristics imbue the life of the church, it becomes an efficient, living reality.

But, we can hear our ministers say "we do want our people to participate, but they don't seem to care about all these opportunities for participation, and they say to us by word or attitude, 'let the preacher, the choir, the organist, do it, we'll help pay for it.'" And in truth, we who are not ministers can hardly deny the accusation. For the benefit of all laymen I should like to recall the telling illustration used by Dr. Kagawa in his first lecture or sermon when he was in Rochester for the Rauschenbusch Lectures four years ago. Illustrating the atonement, you will remember, he said that if you cut your finger, the wound will never heal until live blood gathers all around the cut and dies. Reflecting on this remarkable symbolic truth, who can think of a single worth-while thing or event or episode in all of life, that is recognized as a benefaction to mankind, which does not represent a greater or lesser sacrifice of time, comfort, substance and even life? It seems to me that, until such a time when the men and women in our churches will be willing to sacrific time, energy and comfort as well as means, to learn to use the symbols of public praise and prayer and psalter with intelligent, emotional vitality and consecrated purpose, not until then will our Protestant Worship have power to strengthen our own faith and, what is more important, have attraction and conviction in its message for him or her who does not yet believe in the Way. Here lie the opportunity and the challenge to us who say we believe in the Greatest Thing in the World. Are we all willing, not only the ministers and leaders of public worship, but the ministry in the pew as well, to develop our resources of mental and emotional powers and controls in such wise that children and women and men will sense the Presence when we minister with word, or with song, or in the healing qualities of sympathetic understanding? Surely this more courageous way toward an honest and realistic symbolism seems to be available to sincere searchers for Truth. Heroic Christian leaders like Grenfell, Schweitzer, Miss Lester, and Kagawa show us the way. The Christ-like sacrificial lives of these modern saints, along with thousands of men and women in our own and other lands who follow in their train, symbolize a noble, a heroic, an effective and a creative evangelism that must become the standard of Christians today, or Christianity is doomed.

An earnest but perplexed clergyman once asked the celebrated English actor, David Garrick, "How comes it that I, expounding Divine doctrine, produce so little effect upon my congregation, while you can so easily arouse the passion of your audience by the representation of

fiction?" Garrick's reply was short and to the point. "Because I recite falsehoods as if they were true, while you deliver truths as if they were false."

May I insert here an experience which validates this idea of the value of symbolic religious expression by groups of worshipers. Last spring it was my privilege to spend a week with thirty-five young men selected from our Divinity School Choirs, in a series of Music Worship programs in connection with their visit and appearance at the Northern Baptist Convention. These men did not lay claim to any superior musical attainments, yet, by a considerable sacrifice of time and effort and means, and perhaps of grades, had acquired a certain degree of proficiency in worship leadership. Combining these humble skills with a sincere devotion to the ministry of Jesus Christ, they experienced with their listeners in the various churches visited a real sense of the Presence. Many instances might be cited to illustrate these experiences. I should like to mention one. A grand old Baptist Deacon was particularly thrilled by the pageantry of the Processional when the men sang Dr. Robins' inspiring hymn, "Eternal Spirit, Evermore Creating." To this man, the young ministers and their marching-singing represented a hopeful future for the Church and especially for his own denomination. This and other occasions on the trip again demonstrated that sincerity in preparation and presentation, when combined with consecration, carries an almost irresistible authority.

But we should remind ourselves in such a discussion as this that all this striving for symbolic reality in religious experience can only then have authority, when, in every place and time, we express this reality; when the whole of life becomes a symbol of the faith we profess. We must learn to integrate this belief into all of life so that to some extent it can be said of our works as Dr. Schweitzer writes of the influence of John Sebastian Bach . . . "the great point is, that Bach, like every other lofty religious mind, belongs not to the church, but to religious humanity, and any room becomes a church in which His sacred works are performed and listened to with devotion." This solemn obligation to invest all of life with a manner like unto the Master of Men is told in a dramatic incident in Ray Stannard Baker's biography of Woodrow Wilson, in the War President's own recital of the following incident: "I was in a very plebeian place. I was in a barber shop, sitting in a barber's chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as mine

and sat in the chair next to me. Every word he uttered, tho it was not in the least didactic, showed a personal and a vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic meeting, because Mr. Moody was there. I purposely lingered in the room after he left and noticed the singular effect his visit had upon the barbers in the shop. They did not know his name, but they knew that something had elevated their thoughts. And I felt as I left that place as I should, had I left a place of worship."

I think that we can hardly be accused of engendering a fear-psychology when we remind ourselves that the horrible, kaleidoscopic events which would batter us into hysterical confusion if we permitted them, may bring the time sooner than we can imagine, when all Christian witness will of necessity be this quiet sort, or, even unspoken witness in the dungeon, concentration camp, or in modern catacombs of state domination of individual liberty. Perhaps this quiet, if you please Seventh Column, will finally be the only method left for the leaven of Christianity to work. Until that day, should it come, are we prepared to sacrifice all to build within ourselves and our children a heritage of faith and confidence in the Eternal's ultimate triumph? Where are there greater opportunities for creating these resources of spiritual power for that day, than in the sincere use of the instruments at hand in our churches now? How can we be ready for that day without the cultivation of the will to gain habits of a way of life that can transform every situation into a meeting-place with the Divine? Our opportunities for these gains have not yet been lost in our land, and it would seem that we are faced with the solemn obligation to make all our sacraments of life meaningful. Are we willing to sacrifice time, comfort, energy, means, to revitalize our corporate worship symbols so that we do not lose our own grip, and, what is more important, so that our children and the youth of our land may secure a grip on things eternal?

"Vain is the chiming of forgotten bells
That the wind sways above a ruin'd shrine.
Vainer his voice in whom no longer dwells
Hunger that craves immortal Bread and Wine.
Light songs we breathe that perish with our breath
Out of our lips that have not kiss'd the rod.
They shall not live who have not tasted death.
They only sing who are struck dumb by God."
(Joyce Kilmer—"Poems, Essays & Letters")

MINISTERIAL COUNSELLING IN MARRIAGE PROBLEMS*

Francis Wilson Trimmer

Two influences have combined in our day to enhance the importance of the counselling function of the minister. One is the fact that the pressures and complexities of life have made the personal problems of people more acute. The other is the fact that people are beginning to expect from the minister a more scientific type of treatment. There has been among laymen an increased dissemination of psychological knowledge such that they are no longer content with the simple moralizing of their clergyman but expect him to assist them to a more thorough adjustment.

Instead of the specifically ethical problems which were formerly brought to the minister, he is compelled to face today difficulties which have to do with a wider variety of inner conflict. People are confronting him with the same question that Macbeth asked the doctor:

> "Cans't thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain
> And with sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?"

You will recall that Shakespeare had the doctor reply in this wise:

> "Therein the patient must minister to himself."

Many a minister is tempted to follow that doctor's lead and to place the entire burden of responsibility for cure on the shoulders of the person afflicted. Some patients feel incapable of adequately dealing with their own problems so they appeal to some palmist, clairvoyant or spiritualist medium for help. Others go to a physician, a clinical psychologist or some other specialist. They desperately need help and not finding it in their minister look elsewhere for it.

While doing graduate work at Cornell University, the writer attempted a study of ministerial counselling. The investigation was done under the supervision of Dr. Leonard S. Cottrell, head of the Sociology Department there and a specialist in the field of the family. Our study was prompted by the hunch that there might be some difference in the

* This article is a summary of an investigation conducted by the author for the degree of Master of Arts and is published by the permission of Cornell University.

way the various ministers are carrying on the counselling functions of their work. If such a difference were discoverable and some men were found to be much more effective in this area than others, could this be related to any other factors in the minister's experience?

A questionnaire designed to supply the desired information was constructed. Forty ministers were invited to share in the study, ten of whom were serving churches in the rural area, ten serving village churches, ten serving in towns and ten in city churches. In thus selecting ministers from churches located in different types of communities, it was hoped to have at least a rough sampling of clergymen. To further insure a wider sampling of experience an effort was made to choose men from a variety of denominations. The following sects were represented: Baptist, Congregational, Episcopalian, Friends, Jewish, Lutheran, Methodist, Presbyterian, Unitarian, and Universalist. No claim is made that this group is an adequate statistical sample. Such a sample would necessitate a much more extensive study than we undertook. As would be expected, the group evidenced wide variations in theological background and belief. Included in the group were several men widely recognized for their competence in this field. One was a member of the Committee on Marriage and the Home of the Federal Council of Churches of Christ in America, and also had several books in print on family life. Others held important denominational and community positions in matters having to do with the family. Though the number of ministers studied was small, it is obvious that a wide range of pastoral experience was covered; and it is our impression that important suggestions come out of what we found in this exploratory attempt.

Index to Quality of Counselling

Included in the questionnaire were brief descriptions of five specific marriage cases. They had to do with the following problems:

(1) Conflict over religion
(2) Trouble arising when wife works out
(3) In-law problem
(4) Financial difficulty
(5) A problem in sex

We assumed, and the survey bore us out, that these cases represented problems that the ministers had frequently faced. Each minister was asked how he would normally approach such problems, his reactions being carefully recorded.

A method had to be devised whereby we could evaluate these reactions. The question was posed: what are the fundamentals of effective ministerial counselling? After some reading in the field and consultation with men who had had considerable experience, the following criteria were selected:

A—*Approach*

Is he moralistic and dogmatic or scientific and objective?

B—*Insight and Understanding*

Does he show ability to see the problem as the person actually sees it and not through preconceived frameworks?
Does he show an ability to see the problem from both sides?
Does he show an appreciation of the complexity of it and the many factors that might have produced the problem?
Does he look beneath the surface situation?

C—*Suggestions for the Solution of the Problem*

Is he aware of alternatives? Does he suggest fruitful alternatives?
Does he see the necessity of the person arriving at his own decision?
Is he willing to recognize a hopeless case and admit separation as a solution?

D—*Awareness of Limitations and Need for Other Types of Specialized Aid*

Does he suggest technical help such as: psychiatric, psychological, medical?
Does he have an appreciation of the part a minister can play in counselling work?

E—*Evidences of Technical Knowledge*

Do his responses show some acquaintance with technical knowledge in the field of personality and family adjustment?

On the basis of the above criteria, the reactions of the various ministers to the five cases mentioned were appraised. This was done by three different persons each of whom represented a different approach to counselling, and all of whom had had wide experience. One was a mental hygienist, another was a social psychologist specializing in the family, and the third was a clergyman. Special care was taken not to reveal the name of the minister whose questionnaire was being examined, hoping thereby to insure more objective ratings. This rating was done on a five point scale. The score ranged from 0 to 4 on each criterion. The

lowest total score possible was of course zero; and the highest was twenty. The higher scores indicated better quality counselling.

Although the three men who did the evaluating varied in their rating of the various ministers, there was sufficient similarity in their ratings to suggest that the score was valid. In other words, the same ministers received superior ratings and the same ministers received inferior ratings from all three men, even though there was some variance in the scores. It was decided to average the scores assigned by the three raters and regard the average score as the index of the quality of counselling.

The counselling score of each minister having been computed, we then proceeded to group the ministers into three divisions, according to their respective scores. Group One was designated "Good Counselling" and was made up of eleven ministers. Group Two was designated "Fair Counselling," seventeen ministers falling into this group. Group Three was called "Poor Counselling" and into this group twelve ministers came. The scores, although representing nothing more than a composite of the best judgment which the three raters could give on the basis of the material presented, do accord roughly with the general impressions of the writer. They were therefore used to correlate the quality of counselling with certain selected background factors and practices.

Background Factors Associated with the Index of Counselling

It has been traditionally supposed that the longer a man is in the ministry, and the wider is his experience, the more competent he will become in dealing with family problems. Thus it has been inferred that the older ministers could be relied on for better counselling. Our survey suggested that this idea needs to be qualified considerably. Group One (Good Counsellors) was made up exclusively of men under fifty years of age, whereas 75% of the ministers in Group Three (Poor Counsellors) were over fifty years of age. Of the men in Group Two (Fair Counsellors) 72% were under fifty. Three men under thirty years of age were interviewed, one coming in each group. This would seem to suggest that youthfulness is not so severe a handicap in the matter of counselling as has been supposed.

What explanation can one offer for this superiority on the part of the younger men? They no doubt have had in the course of their training more adequate preparation in the sociological and psychological fields. When the older men were in college and seminary, there were few if

any courses given having to do with social psychology in general or with the family and counselling in particular. Another possible explanation may be due to the fact that within more recent years greater importance has been given to the counselling function of the minister. Formerly his pastoral relationship was a somewhat informal friendship; he was a welcome guest and an "additional member" of each parish family. Recently, as family relationships have become more strained, the minister has been forced to become a clinician, who tries objectively and scientifically to help troubled families toward a more adequate adjustment.

The findings of the section on the minister's age were further validated in another section which was designated: "Years in Religious Work and Quality of Counselling." Of the ministers in Group One, 73% had been engaged in religious work less than twenty years; whereas 75% of those in Group Three had been in religious work more than twenty years. Group Two consisted largely (72%) of men who had had less than twenty years' experience. To further establish the fact that long experience is not neecssarily the best teacher in matters of counselling, 50% of those in Group One serving less than twenty years had not as yet served even ten years. It would seem that for the ministers in our sample neither age nor long years of experience guarantee high quality counselling.

Effort was made to check the correlation between the marital status of the minister and the quality of his counselling. The fact that there were no single men among the group of good counsellors suggests that for a minister to advise wisely in family problems, he must himself have a first-hand knowledge of what modern family life is. To be married seemed important, but whether there were children in the minister's home, and the number of children, proved irrelevant factors.

Training Factors Associated with the Index of Counselling

Our study revealed an unmistakable correlation between the adequacy of a minister's educational training and the effectiveness of his counselling methods.

Among certain Christian sects, there used to be a strong prejudice against the education of the clergy. Education was thought in a strange way to be wedded to the forces of evil, and a minister should have none of it. He should be "led by the spirit" and not guided by the intellect.

This attitude expressed itself in a strong, often militant, attack on the institutions of higher learning, particularly the seminaries. Many are the epithets which have been hurled by religion at education.

On the other hand, the majority of Christian sects have come to a growing appreciation of the value of educational training and the requirements for ordination are becoming more and more rigid. It is still true that some sects will ordain a man, the only qualification being that he has had a religious experience. He has only to give assurance of "being called" to preach. Others are taking the attitude that the educational standards of the ministry ought to be kept just as high as the educational standards of other professions. No man is allowed to practice medicine, they say, without thorough and adequate training; and is not a physician of the spiritual life of similar, or even more, importance? If so, then he should have the training for it.

Perhaps the most delicate and important function of the ministry is to counsel people in their personal and family difficulties. It is clear from our study that the better a man's educational equipment, the more effective he will likely be in carrying out this function. Of the ministers in Group One, 91% had had both seminary and graduate school training; and in Group Two, 78% had had such training.

As part of our investigation, we inquired of the ministers what types of courses had proven most helpful to them in the counselling function of their work. They listed ten different types of courses, including as one would expect the specifically religious courses. The four listed most frequently were:

1—*Psychological Courses*
Abnormal, Child, Adolescent, Educational, General

2—*Sociological Courses*
Social Hygiene, General Sociology, Social Control, Social Progress

3—*Counselling Courses*
Pastoral Care, Case Method, Psychiatry

4—*Family and the Home*
Marriage, Family Relations, Religion and the Home

All of the men did not list courses. Some could not recall any that had been especially helpful. One minister, graduate of a reputable seminary, said: "I took every course offered along this line but I do not recall that any have been of help to me. The business of counselling

is to such a high degree based on personal experience that formal courses contribute very little." This minister's point of view would quite likely be shared by many. However, as we tabulated the courses we noticed that more of the ministers in Groups One and Two had taken courses than in Group Three. In Group One, 63% listed courses in counselling, in Group Two, 36%, and in Group Three, 17%. The contrast is sufficiently striking to suggest the value of courses in counselling for effectiveness in dealing with marriage difficulties. The evidence was not quite so clear as regards courses on the family, but tended in the same direction.

Assuming then that the four types of courses listed above had value in the counselling ministry, we proceeded to inquire what the various seminaries are offering along this line. The American Association of Theological Schools, meeting in Toronto, June 14–15, 1938, listed forty-five seminaries as being accredited. Effort was made to secure a catalogue from these schools. One reported that the school would be closing at the end of the year and therefore was not issuing a catalogue. Another reported that its new catalogue was not yet printed. We heard from all of the seminaries and have definite information concerning the curriculum of all but two. In our investigation, we looked for the courses mentioned by the ministers as being most helpful, namely: psychological, sociological, counselling methods, and courses on the family. We found that 59% of the seminaries were giving courses in the psychological field, 58% in the sociological, 57% were giving courses in general counselling, and only 36% were offering courses on the family and home. It is not a matter of grave concern that so few seminaries are offering courses in the psychological and sociological areas. Evidently, they are presuming that the students will have had this type of training in undergraduate school. However it is sobering to note that only 57% of the seminaries are offering courses on counselling and pastoral care. It is a matter of concern also that only 36% of them are offering courses on the family. One suspects that among the non-accredited seminaries, the figures would be even more startling. We have no data concerning the courses which they offer.

Another inquiry made through the questionnaire had to do with the reading which the ministers had done. It was desired that they should list the books that had been of particular help to them in their counselling ministry. It might be pointed out that we did not get an adequate record of the reading of any of the men. Many of them were not in

close enough proximity to their libraries to be able to refresh their minds on what they had read. Others had read more helpful material than we had space to list. Still others, although having read extensively in the field, did not find the material helpful. These did not list any books. Recognizing the limitations of our data, nevertheless the survey suggested a clear correlation between one's reading in areas related to family counselling and the quality of his work. Group One was marked by its wide reading scope. Every one of these ministers listed books touching on the four areas of study mentioned above. None of them could be regarded as having done limited reading. In Group Two, much less extensive reading was found; and in Group Three still less.

The effort to find out the correlation between "training factors" and the quality of counselling score led us to inquire still further of the ministers whether they had had at any time experience with clinical specialists in the field. It was conceivable that such an experience in which a minister shared his insights with and perhaps received help from a practicing clinician, might increase his effectiveness in dealing with family conflict. As many as 72% of the ministers in Group One had at one time or another worked in collaboration with clinical specialists. Only 16% of those in Group Three had had such experience. There would seem then an unmistakable correlation between clinical experience and counselling efficiency.

Several of the theological schools are providing this clinical training for their students. Arrangements are effected with certain psychopathic hospitals whereby students may study problem cases under the guidance of specialists. Our study commends the wisdom of that type of training.

Experience and Method

Another part of the questionnaire had to do with the experiences which the ministers are having in their counselling work, and surveyed the various programs of education in marriage which they are promoting.

Effort was made to find out approximately how many problems in marriage relations were brought to the attention of the various men during the year preceding the survey (1938). It was found that several of them were carrying an unusually heavy case load. Two of them had dealt with over one hundred marriage conflict cases within

the year, whereas two others had had as many as fifty. Several had counselled more than fifteen. One would naturally suspect that the ministers facing the most problems would be serving the largest churches. This, however, was not true. The interest and ability of the man seemed to have more to do with this than the size of his church. One of the ministers who had faced a hundred problems was pastor of a church of only four hundred members. Evidently people throughout the community, regardless of their religious affiliation, came to him for help. It would be natural to suppose also that the size of the community might have something to do with it. Generally speaking, the city ministers did seem to have more problems than the village and rural men. Here again, however, the interests and ability of the minister play their part. Several city pastors had had fewer than three cases, and one had had none. It seems that neither the size of the church nor the size of the community have as much bearing on the number of cases a minister faces as does his interest in and ability for counselling.

In Group One, 36% had counselled less thán six cases. In Group Two, 60% had dealt with fewer than six. In Group Three, 80% of the ministers had had to face fewer than six cases during the year, three of them reporting no cases at all. It is clear that the men whose counselling score is the highest are dealing with the most cases. One might question the value of this correlation between quantity of cases and quality of counselling. Some ministers have a constituency where such problems just do not arise very often. Making allowance for that possibility, still the correlation has meaning; for in the majority of instances family conflicts arise in any congregation or community, and if people are not bringing their problems to the pastor, they are taking them to someone else. The more astute a minister is in dealing with problems of family conflict, provided of course he makes himself available to his people, the more often will his help be solicited in such problems.

We then asked the ministers to classify the cases which had been brought to their attention under one of the following six groups:

a—*Problems of Finance*
Inadequate income, conflict over control of finances, other financial problems.

b—*Problems of Sex*

Sexual irregularity, faulty knowledge, psychological difficulties, other sex problems.

c—*Problems of Social Adjustment*

Differences in: cultural background, social participation, recreational preferences, socio-economic status, desired friends, in-laws, other adjustment problems.

d—*Problems of the Religious Life*

Differing sects, differing attitudes toward religion, basic religious differences.

e—*Clashes of Personality*

Bad adjustment, temperamental differences, differences in intelligence, question of dominance, personal habits, and other personality problems.

f—*Health Problems*

Invalidism, alcoholic intemperance, chronic fatigue, nervousness, mental ill-health.

From the data, the problems appeared in the following order of frequency:

1—Problems of Sex
2—Health Problems
3—Problems of Finance
4—Problems of Social Adjustment
5—Clashes of Personality
6—Problems of the Religious Life.

Noticeably fewer religious problems came to their attention than other problems. One of the older ministers explained that this way: "People do not believe anything any more with enough conviction to get into any conflict over it." That may be one explanation but there is another. People are becoming more liberal and tolerant in their religious attitudes. They make allowance for difference of opinion on such matters. Even inter-faith and Catholic-Protestant marriages seem less apt to cause conflict than formerly. Problems of sex and finance appeared much more frequently, yet the survey revealed that the ministers were more hesitant to deal with these areas of conflict than any other. Health problems came frequently to the ministers.

Using the same classification of problem cases, we then asked the ministers to rate them, on the basis of their own personal judgment

in the order of their importance for marriage adjustment. The following rating resulted:

1—Problems of Finance
2—Clashes in Personality
3—Problems in Sex
4—Problems of Social Adjustment
5—Health Problems
6—Problems of Religious Life

No matter which rating scale we use, there is need for the minister to develop the techniques that will enable him to deal with the delicate problems of finance and personality maladjustment. If these problems seem most treacherous, concentration on how to cope with them would seem the part of wisdom. Interestingly enough, in both ratings religious problems seemed relatively unimportant in causing family friction.

Only three ministers out of the forty reported that they had a counselling clinic. All three clinics, from the descriptions given, were somewhat informal. In none of the churches did we find a highly institutionalized clinic. Not only did we find an absence of such but we found a negative attitude toward them as a functioning part of the program. Some of the comments of the men in this regard deserve quoting. "A clinic as such is not needed; counselling is part of the pattern of pastoral work." "A clinic is a very dangerous thing for a minister to set up." "A clinic would be out of place in a church of this size (500 members); we approach such matters quietly and thoroughly, finding that our people do not like to be branded as problem cases." "A church is inadequately equipped for a clinic."

The ministers who are prepared to conduct an effective and scientific clinic are not numerous. If such a clinic were established without the clergyman being thoroughly equipped for its responsibilities, he might create more problems than he can solve. Such a clinic, to function properly, would require a staff of at least several members, and few churches can afford the necessary expense involved. A number of churches, even the wealthiest, which have set up such clinics have abandoned them.

There was a noticeable correlation between the quality of counselling score and the time which the minister spent in premarital interviews. The more effective men had a tendency to spend more time and their

inquiries covered a wider scope. One of them said that he would not marry any couple that was not willing to give him at least an hour's interview before the wedding.

The question was raised as to whether there were any times when the ministers would refuse to perform the ceremony for a couple. Out of the forty men, thirty-eight affirmed that there assuredly were such times. One minister said: "I turn away half the couples that come to me." Another said: "I have refused twenty couples a year ever since I have been in the ministry." There is evidence to show that they have considerable professional pride and a sense of sacred responsibility relative to the marriage ceremony.

It was interesting to note a liberal spirit about marrying a divorced person, if the person were "unquestionably innocent." There was a marked distastefulness evident on the part of a great many men about performing a "stunt" wedding. It cheapens the ceremony, they said, to perform it while the couple is on skates, at a fair, or up in an aeroplane. If intoxicated, the couple is in no condition to appreciate the seriousness of the marriage vows, and many used that as sufficient ground for refusing to perform the ceremony.

It was learned that some of the men are doing competent work in the field of pre-marital counselling. They are frank, scientific and spiritual in their approach. One minister, who had been in religious work for over thirty years, pointed out the importance of this type of counselling when he said: "Sex information for young people is one of the crying needs of our time; they are ignorant and don't know it." Three-fourths of the men reported that they were giving pre-marital counselling to their young people. The study also revealed that Parents' Classes, Young Married Couple's Groups and Fireside Forums are becoming increasingly important to the church program.

The better counsellors seemed much more likely to maintain connection with other agencies which may be called on for help in dealing with family problems. One minister reported that he had a weekly radio program in which he dealt with personality and family difficulties. He provides an opportunity for people in trouble to interview him, and he in turn collaborates with the local Psychopathic Hospital when it seems advisable. Other men were not only co-operating with the various social agencies, but in some instances were officially connected with them.

Concluding Comment

Since the number of cases involved in this study is small our findings are in no way conclusive. However the study does seem to point to the possibility that counselling work may be evaluated and that factors associated with effective counselling can be discovered. It is possible that such a discovery may be suggestive in the training of ministers to render them more interested in and more adequate for their sacred function as counsellors.

"PROTESTANTISM'S HOUR OF DECISION"

Osgoode H. McDonald

For the past few years the reviewer of this book has been privileged to share membership with the author in two "dinner-discussion clubs." Thus, unwittingly, he has been both listener and participant in repeated conversations and debates in which the author's ideas have been "tried out" and his thesis has taken form. To read, and to find one's self recalling the author's words in conversation after conversation, has been a happy experience!

The thesis of the book is essentially this: that Protestantism and democracy belong together. There are those who will contend that Christianity ought not to be dependent upon any particular social or political form. True, there have been forms of Christianity which have been able to survive, under a despotism. There are forms of Christianity today to which democracy is apparently unessential. This the author admits. He insists, however, that *Protestant* Christianity needs democracy for its very life, and that democracy needs a Protestant Christianity in like manner. This is not to say that Protestantism is Christian finality. Nor is it to say that democracy is the last word in things social and political. But in the present state of world affairs the cause of Protestantism and the cause of democracy are essentially one,—a cause in which there are values for the maintaining of which every possible effort should be made. "There they stand," says Dr. Nixon, "Protestantism confronting democracy, each like the side of an arch, hardly able to stand alone. If they stand apart they will probably both be crushed under the weight of new conditions and new problems of the world's life. If they stand together they may not only support one another, but sustain the burden of a new age of man."

The book is divided into two parts. In the first part we have, first of all, a clearcut statement of the elements of the historic Christian faith: its belief in the inherent worth of man as man,—in God to whom mankind is ultimately responsible,—in Jesus Christ as the revelation of God for man's salvation,—in the church as that community in which there lives the token and the hope of a spiritual fellowship embracing all humanity. There follows a consideration of the particular characteristics of this faith as embodied in American Protestantism: the principle of separation of Church and state,—the interest in civic and social reform,—the prominent place of the laity,—the American

capacity for voluntary association and co-operation. These characteristics have brought their problems as well as their achievements, says the author, but of our American Protestantism, with its continuing freedom and resource, he is inspiringly hopeful. Then comes the author's analysis of democracy. Democracy, says the author, has its roots in Protestant history: Calvinism, Puritanism, even American revivalism. Special emphasis is laid upon the Protestant doctrine of "the universal priesthood of believers" as a source of democratic doctrine, and upon Protestant "Congregationalism" as a school in democratic faith and practice. Thus the main thesis is developed. The resultant responsibility of the churches is clear. They must keep intact the religious rootage of democracy. They must constantly emphasize those higher standards of democracy by which it shall be saved from selfishness and pride. They must themselves be small scale democracies developing that type of mind by which the larger democracy can work. They must pioneer in extending democracy into new areas of life.

The second part of the book is practical. It takes up this last thought of the first part, that of pioneering adventure into new areas of life, and proceeds to apply the method of Protestantism and democracy in the sphere of modern economics and internationalism and finally in the sphere of organized religion.

The chapter on "The Economic Crisis" admits the faults and inadequacies of the present economic system. The reader's attention is turned, therefore to a consideration of the most plausible alternative, Marxism. Then follows as keen and succinct a treatment of the Marxian philosophy and program as we have ever read. Marxism may have its intellectual appeal but the record now shows how terrible is the price it asks humanity to pay in terms of human values. We turn, therefore, to the possibilities of democracy once again. It is the author's contention that we need an attitude toward our problem and an interpretation of its nature. In discussing the needed attitude he quotes Arthur Balfour's statement that "the whole essence of British parliamentary government lies in the intention to make the thing work." An apt quotation! Let us have the intention to make our democracy work in the field of economics and we shall find ways toward the achievement of our end. In discussing the needed interpretation of the nature of our problem, the author calls for a balanced system of co-operation and private enterprise. Faced with the protest of the con-

servatives against co-operation he quotes history with rare ability to show that not only do we already have co-operation in large degree but "conservative" governments have brought it into being. Here is good reading! The task of the churches in the light of all this is to keep the nation aware of its underprivileged groups,—keep the economic task in a moral and spiritual perspective,—promote that type of mind which can co-ordinate the various elements of our economy in the service of the common good,—and finally, maintain the faith that the new economic order is within the purpose of God. We quote the concluding words: "one thing is clear: the people who are likely to see their ideals triumph are those who believe there is something more in them than simply their desires!"

The chapter on "The International Order" with its dealing with the present problem of peace and war is particularly pertinent. The author finds two dominant attitudes toward war within the history of the church,—one which refuses participation under any circumstances,—the other which accepts participation in obedience to the command of the state. The discussion of the contrasting attitudes should be required reading for all Christian ministers, at least. The author knows the case for pacifism and presents it fairly, from the early Christian practice down to the logic of Aldous Huxley that "the means control the ends." He also knows the case for non-pacifism and presents that case with equal clarity. One is left in no doubt as to his personal conclusion in the matter. He is convinced of the practical inadequacy of Christian pacifism. He also sees the inconsistency of those who accept pacifism as a personal faith and way of life while admitting that non-pacifist measures must be taken by communities and nations to reduce the danger of war even though they, as pacifists, cannot share them. The outcome of the author's argument is thoroughly positive. He appeals to the churches to search their hearts, repenting of all superficial, shallow thinking,—to use their resources to find ways toward more peaceful international relations,—to encourage study of the conditions essential to a peaceful order in the world,—to prevent antagonisms outside the church from creating division within the church,—and beyond all else to recall the words of Mark's Gospel, "This kind of thing can only be driven out by prayer." This chapter, with its appendix on "The pacifism of Jesus" should be required reading, we say. Conclusions may differ, but here are considerations which must not be set aside in our effort to reach conclusions.

The final chapter on "A Spiritual Revival" is, perhaps, the best chapter of the book. Here the conditions of such revival are named: a sense of urgency,—a method for dealing with the problem,—and a religious faith. The sense of urgency is growing upon us, says the author. We agree. The proposed method of dealing with the problem is that of "Federalism," thus reconciling "wholeness" with "freedom" in this world. Here is a challenging argument. The appeal for faith,—faith in God, the Kingdom, and the Christ as giving ultimate spiritual significance to nature, society and the individual is a fitting climax to all that precedes. "Lord, increase our faith!"

Protestantism is at an hour of decision. Here is a book for the hour! It is well written, with excellent printing and binding, and with helpful listings of questions for group discussion. The reviewer recommends it!

BOOKS OF INTEREST TO MINISTERS

The Problem of Religious Knowledge. Douglas Clyde Macintosh. New York: Harper & Brothers, 1940. PP. xvi+390. $3.50.

Any student of philosophy of religion is aware of the continuous issue of books in recent days dealing with this problem. But this book, the work of an eminent mind, is no afterthought; for, although a theologian, his first monograph, after his doctor's dissertation, was entitled *The Problem of Knowledge* (1915). In the brief preface, Dr. Macintosh broadly states his general position as "idealism with respect to ideals and realism in relation to reality." No novice could have written such a work as this, for he would not have mastered the wide range of religious and philosophical literature with which it deals so competently, nor would he have matured his own view to the point where he could bring it to apply with such discriminating criticism upon the alternative views. Although the author, who is Dwight Professor of Theology and Philosophy of Religion in Yale University, had more than once set forth his own view, and with notable succinctness in his hundred-page contribution to *Religious Realism* (1931), his position is here defined in critical relation to other theories of religious knowledge than his own, their definition and criticism occupying three-fourths of the present volume. The apt and numerous citations from those whose views he interprets and criticizes makes the work rarely concrete.

The work falls into four parts. The author explains that the terms "monistic" and "dualistic" are to be taken in exclusively the sense they bear in current discussions of the problem of knowledge. Part I, dealing with "Extreme Monistic Realism in Religion," is an exposition and evaluation of the mystical theory of religious knowledge. Part II covers what may be termed "psychological idealism" in religion; specifically: religious psychologism; psychiatric interpretations of religion; the philosophical antecedents of humanism, particularly as seen in the work of John Dewey; the theological antecedents of humanism, in the work of G. B. Foster, Macintosh's own teacher; humanism and near-humanism, with chapter and verse; humanism, ecclesiastical and other (particularly that of the left-wing Unitarians), again with citations; and with "logical and logical-psychological idealism in religion," from Simmel and Natorp, Bertrand Russell, Dean Inge and Kirsopp Lake to Croce and Gentile.

It is with Part III that we come to the heart of Macintosh's position, "Critical Monistic Realism in Religion." If one follows this through consecutively, he will read Chapters xi, xii, xx and xxi, in that order; for the author has seen fit to break the exposition of this general approach right in the middle to introduce a full exposition, in Part IV, of that against which it contends, viz., "Dualistic Realism in Religion." Once having completed this exposition and criticism, he returns to complete Part III. Part IV takes up in succession: argumentative theism, from Thomas Aquinas on; religious agnosticism; religious value-judgments (Ritschl and his followers); existence-judgments based on value-judgments (Siebeck to Wobbermin); critical rationalism (Troeltsch to Rudolph Otto); religious pragmatism; and reactionary rationalism (Kierkegaard to Berdyaev).

Part III was broken off after chapter xii, which dealt with empirical theology, a section in which the author developed, against a broader base of opinion *pro* and *con*, his own conception of empirically derivable theological "laws," following out in somewhat different fashion the procedure outlined in his *Theology as an Empirical Science* (1919). Chapter xii ends at page 213; and only on page 357 is the argument of Part III resumed. The author says, in explanation of this procedure: "The critical consideration of dualistic realism is postponed until after the first half of our constructive statement in defense of critical monism, partly because it is our purpose to distinguish sharply between what we can know in religion, and what, in addition to that, we can reasonably believe," and partly because of other reasons. In chapter xx we have an exposition of "normative" theology, that is of the reasonable beliefs with which we are entitled to supplement the results of "empirical" theology. It is here that we arrive at the completed doctrine of God and a full appreciation of "the Christocentric norm." The region beyond "normative" theology, with which chapter xxi is occupied is that of "metapyhsical" theology, the content of which is rather sketchily suggested.

It is to be hoped that thoughtful pastors and laymen will not pass up this volume because it is not chit-chat or the basis directly for next Sunday's sermon. Perhaps more effectively than any other single volume which has recently come to the reviewer's attention, it indicates what is being currently thought and said about our knowledge of God, both by the proponents of theistic faith and its opponents.

H. B. R.

The Gospel in the World. Godfrey E. Phillips. Nashville: Cokesbury Press, 1940. Pp. 252. $2.

Godfrey E. Phillips, who is Professor of Missions at Selly Oak College, Birmingham, England, offers in this volume, based upon a year's course offered at Selly Oak, "a re-statement of missionary principles." Professor Phillips evidences a broad acquaintance with the practical workings and more urgent contemporary problems of Christian missions. In the brief preface he declares himself in sympathy with many of the positions of Kraemer's *The Christian Message in the Non-Christian World.* The sixteen chapters cover a wide range of interests but are consistently concerned to establish a definite perspective. The general theological position is conservative. The first business of missions is evangelism. This position is made the more emphatic in that the author devotes but a brief chapter to what he terms "second-line activities," viz., education, medicine, rural reconstruction and the like. The point of view in this respect is well stated in a sentence near the close of the work:

> "We are not commissioned to create the perfect social order, and have no expectation of putting humanity wholly right. For that we look to the new heaven and new earth which are by God's gift, not man's devising."

Naturally the *Laymen's Inquiry* is vigorously criticized for its more liberal approach. This reviewer thinks Phillips quite right, however, in stressing the importance of the church, and in making evangelism, liberally understood, the first

business of the Christian world—enterprise. There is much valuable suggestion and garnered experience embodied in the volume.

H. B. R.

Chart for Rough Water. Waldo Frank. New York. Doubleday, Doran and Company, 1940. Pp. X + 182. $1.75.

Faith for Living. Lewis Mumford. New York. Harcourt, Brace and Company, 1940. pp. IX + 333. $2.00.

Waldo Frank's "Chart for Rough Water" and Lewis Munford's "Faith for Living" come as near to being "must" reading for Liberal Protestant clergymen as any publications of the current year. We make this assertion because both Frank and Mumford reveal the spiritual yearnings of this age, outside the churches. Both indict the widespread tendency to dismiss the war in Europe with the verdict "a plague on both your houses." Frank speaks for himself and Mumford when he says, "The new communist "line" of making no distinction between imperialist Britain and Nazi Germany is disgusting. You might as well say an anemia is no worse than the bubonic plague, because both are diseases. . . . One stamps out the virulent disease that threatens death and, meantime as best one can, works on the anemia, that caused it." Frank and Mumford also agree that the remedy for this anemia, which has weakened American democracy as well as British, will be found in no political or economic nostrum but in a thorough-going re-orientation towards life. The change they call for is profoundly religious, affecting every phase of our culture.

Let us illustrate this religious element in both books. Frank's main thesis is that the basis of all significant values in western civilizations is to be found in what he calls "the great tradition." The great traditions come from the peoples of the ancient world who lived in the Mediterranean area. "Its essence has never changed. It is the knowledge that individual man partakes of the divine. . . . It is the knowledge that his life has purpose and direction because God is in him." The loss of this knowledge is responsible for the disease of moral and spiritual anemia which affects our democratic civilizations. True recovery involves the recovery of this knowledge. For this knowledge is essential to "wholeness" of life, to the sense of being at home in a universe which satisfies the deepest needs and the highest aspirations of men. If people cannot find that "wholeness" through democracy they will turn to something like the new political religions of communism and fascism. Thus it is for the religious rebirth of democracy that Frank makes his plea.

Mumford also finds the source of our present troubles in "an incredible betrayal of the traditions of civilization." It is in these long-time traditions that the ideals of genuine liberalism, the ideals of truth, freedom, justice and humanity are rooted. Genuine liberalism has been betrayed in the modern world of what he calls false or pragmatic liberalism. The pragmatic liberal despises tradition and history, concentrates on the mechanical means of life, and is inordinately optimistic about what he can do for men by manipulating these

means. Pragmatic liberalism will ultimately deliver us to fascism, because it lacks the sense of sin and man's need of grace which belongs to the great tradition of western civilization, and which is compatible with true liberalism but not with false. To restore true liberalism is one of the functions of the Church. If it can do that it "may yet summon up the power that will enable us to avert another Dark Age, or to face it, if it begins to descend upon us, with unyielding courage." But a church which can accomplish such a change in our moral outlook must be re-born itself. "If it hungers for temporal power it will abet the dark maniacs who now seek to govern the world. And if it seeks peace alone, peace without justice, peace without humanity, it will be fascism's blind accomplice in a crime committed against both the human and the divine."

Both of these books represent searching and revealing diagnoses of the spiritual sickness of our civilization, and are worthy of the attention of all persons responsible for religious leadership.

J. W. N.

A Person-Minded Ministry, by Richard Henry Edwards. Nashville, Cokesbury Press, 1940. Pages, 253; price, $2.00.

This book is the outgrowth of lectures and conferences conducted by the author in various parts of the country. Dr. Edwards is well known for his books, his eighteen years as Executive Secretary of the United Religious work at Cornell University, and for his fruitful lectures at many places of learning. It may well be, however, that he will be longest remembered for this volume.

That it is timely is obvious from the title which exactly describes it. In a world gone mad over totalitarianism, we need to be reminded that, after all, value roots in personality.

There is a moral and religious enthusiasm in these pages usually found only in preaching at its best. The groundwork in personal counseling, careful study, and long meditation, delivers it from sentimentality and superficiality. Its constant reference to Jesus, and its perfect familiarity with the Gospels in particular, reveal the deep springs from which it flows. "Flows," in this connection is an apt word, for the structure and language are as limpid and clear as a pure, deep-flowing stream. Beauty, refreshment, cleansing, are on every page. But its prime value is its utility.

After an introductory chapter—one of the best in the book—on "Person-Mindedness," Dr. Edwards divides the rest of the book into two parts. The First Part consists of "Four Processes Essential for Creative Relationships," viz., "Achieving Togetherness," "Getting and Facing Facts," "Realizing the Meaning of Facts," "Acting on the Basis of Facts." The Second Part is entitled, "Four Functions of a Person-Minded Minister," which are, "Personal Counseling," "Quickener and Guide of Voluntary Groups," "Creative Partner in a New Social Order," "Interpreter of Eternal Personal Values." The closing chapter is, of course, "Preparation for a Person-Minded Ministry." People engaged in the training of ministers will find this last chapter more of a challenge to the task than a blueprint for its execution.

F. O. E.

The Evening Altar, by Carl Wallace Petty. Nashville, Cokesbury Press, 1932, 1940. Pages, 187; price, $1.00.

This engaging little book, which has circulated privately since the author's unexpected death in 1932, is now made available to the public. It consists of a series of devotional radio addresses, which for religious insight and charm of utterance are notable. The reader will feel, as Dr. Petty's family have felt, that here is the heart of a great man of God. No one can read these brief addresses without facing life more thoughtfully, more reverently, more assuredly.

F. O. E.

Can Religious Education Be Christian? by Harrison S. Elliott. New York, The Macmillan Co., 1940. Pages 338; price $2.50.

Not for several years have we had so important a book as this in the field of religious education. It is hardly a book for the lay worker, nor perhaps for the trained public educator, because so much of its argument is directed to theological discussions of our time. But the main point of the discussion is of unusual interest: Shall we seek to develop religion in the on-coming generation by an authoritative imposition of a past theology (Reformation theology, in particular), or by such vital present-day experiences of worship and study and fellowship and service as shall beget a living sense of the God of Jesus and a reverent and joyous creativity with Him and with all good men?

What is the relation of Christian education to Jesus? "The term 'Christian' itself implies the centrality of Jesus Christ in the Christian religion. . . . The present issues do not concern the importance of the Christian heritage in religious education which is Christian. They concern rather how that heritage is to be used." (p. 309.) "It is only as individuals and groups have been captured by the possibilities of love made manifest in Christ, as the goal of the Kingdom of God has become the dominating purpose of their lives, and as fellowship with God becomes an actual experience, that the educational process can be trusted." (p. 321.)

The majority of people who read this book will probably take sides with one point of view or another. Some will question whether they must vote either "Yes" or "No." Out of the debate now taking place, we may find our way to a higher synthesis which will be truer and more effective than a strict adherence to either side alone. In any case, read this book. F. O. E.

Reaching the Unchurched by Alfred L. Murray. New York, Round Table Press, 1940. Pages 150; price $1.50.

This is an urgent book, urgent in its message and in its style. The subject is personal and mass evangelism. The author has earlier written an excellent book entitled, "Psychology for Christian Teachers;" he has also to his credit two interesting books on the problems of youth. However the question arises, apparently, in his mind, What of that enormous number of people who have no religious connection of any sort? This book is the result. The problem is as

urgent as this book. Whether the material in this book is a complete answer to the problem may be questioned. The book deals—and most vitally—with attempts to win non-Christians, who however seem uniformly to have had a religious background, non-Christians whom the church once might have had but lost. The real background to this question is, why and how did the church lose them? But this other problem—What is to be done about those youths and adults with no religious background of any sort?—seems to find no answer here. Nevertheless, we are profoundly grateful for this valuable contribution in inspiration and methods to the saving of those whom the Christian movement could have won long ago, but failed to hold and win. F. O. E.